The American Missionary

VOL. LVII.
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February, 1903.

Using the Plant.
Orientals in America.
The Solution of the Negro Problem.
Missions in Porto Rico.
Our Churches Essential.
Indian Development.

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Interesting Articles. Important Discussions. Numerous Illustrations.

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1903.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being discontinued.

The field represented in the mission work of this Association is increasingly large and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance by specialists will appear in the magazine during the year.

Subscription rate fifty cents per year for ten monthly numbers.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting materials.

4. Special funds for the development of the important work in Porto Rico.

CHAUNCEY HOLT, PRINTER, 27 Rose St., N. Y.

THE

AMERICAN MISSIONARY.

VOL. LVII. FEBRUARY, 1903. No. 2.

EDITORIAL.

On another page of this magazine we present the calm and sensible appeal of a prominent business man in Massachusetts, Mr. Henry K. Hyde.

A Business Man's Appeal.

In it he calls attention to the fact that the only way to develop any "plant" economically is to use it to its full capacity. To adopt this principle in reference to the American Missionary Association's work means, as he clearly points out, an income of five hundred thousand dollars during the current year. Any less than this means a waste in the use of the A. M. A. plant. The disbursement of this amount in mission fields would not involve the slightest additional expenditure in administration. It is imperatively demanded in order to meet the needs of the work as it now exists. Not a meeting of the Executive Committee passes that appeals do not come from some of the numerous fields covered by this Association that are important and pressing. These are necessarily declined for the lack of sufficient income to carry them on. If, therefore, the appeal for this work were simply that of business economy, the argument of Mr. Hyde is sound and convincing. There is need for five hundred thousand dollars this year in order to avoid waste.

But the real plea comes from the necessities of the mission field. There has never been a time in the history of the Association when its work was so important as it is to-day. The field has greatly enlarged in the past few years. The Negro problem, more than ever before, demands and commands the attention of every Christian patriot. The Southern Highlands still await the efficient and aggressive work of this Association for schools and churches so far as our Congregational responsibility goes.

Porto Rico has been entered by our missionaries, and a vigorous but wholly inadequate campaign has been inaugurated. Our work in

this new island territory should be greatly reinforced, and that immediately.

And so this appeal goes out to-day based upon a sound business method and emphasized, as we believe, by every consideration of Christian patriotism. It is God's voice calling us to the redemption of our own fellow-citizens from ignorance, superstition and sin, for the elevation of our own country and the progress of His blessed Kingdom.

We are happy to report that some pastors and churches have already recognized this appeal. We trust that every Congregational pastor will see to it that the gift of his church be increased this year at least 20 per cent. To pastors whose churches are not already on the list of contributing churches, there comes the earnest appeal to place them there this year, even though the gifts may be small.

What is especially needed is that Christian and patriotic business men of means shall untie their purse-strings and put large sums into this work for the redemption of our country. The impressive and dignified appeal of Mr. Hyde throws a great responsibility upon his fellow business men for the larger support of this work.

Sunday, February 15th.

As we go to press, many requests are coming for the Lincoln Memorial Concert Exercise to be used on Lincoln Memorial Sabbath, February 15, 1903. We have issued entirely new material this year. We believe that one Sabbath in the year devoted, in a portion, at least, of the Sunday-school hour to the consideration of the great problems of Christian patriotism must prove an advantage. Last year thirty-five thousand children of our Sunday-schools kept this Memorial Sabbath. We are hoping that fifty thousand will observe the day this year.

Encouraging Reports.

We are receiving from several of our schools cheering intelligence of special religious interest. From Knox Institute, Athens, Ga., comes the following: "From the very first day of the Week of Prayer it was evident that the Holy Spirit was with us. We spent much time in prayer. Each day I spoke from some appropriate text. Thirty-three of our pupils during the five days decided to live for Him who gave Himself for them. It has been a blessed week; the spiritual condition of our Christian pupils has been greatly quickened, and this is the largest number who have decided for Christ during any one week since I have been principal of Knox Institute."

AN ENCOURAGING LETTER.

My Dear Mr. Hull:—My trip South was a hurried one, but I was all ears and eyes, and learned much. I expected to visit three more A. M. A. schools than I did, but my time was limited and the train connections were poor, and I could not. I actually bought my ticket to Macon, and then found that the time of the train had been changed, without any public announcement, even the ticket agent seeming to be ignorant of the fact; so I missed my visit there. Beside the A. M A. schools, I was able to see something of Atlanta University and some public schools.

Mr. Holmes, of the Avery Institute, Charleston, impressed me as one of the sanest of men; possessed of strong convictions, yet with tact enough to avoid irritating those who differed from him; grasping the fundamental principles of the situation, yet ready to take hold of details. If your A. M. A. workers in the South are like him, I do not wonder at your success.

I spent some time at the Storrs School, visiting several of the rooms. It seemed to me that the educational methods were well up-to-date, and would stand comparison with our New England schools. The two difficult problems of tardiness and deportment, more difficult with the colored people than with the white children of the North, were well managed. The principal seemed to be a very capable woman.

I did not have a chance to see anything of Howard University, except the buildings; but I had a long and illuminating talk with Dr. Rankin and his household, which included one of the teachers.

My conversation with Negroes and Southern white men I turned to this subject of education, and the strongest arguments for A. M. A. work came to me from these sources. I was specially impressed with the value of the normal school work, and the great need for more of it. With so many public schools for the colored children, which must be taught by colored teachers, there is a great demand for competent colored teachers. These the Southern educational system does not seem to supply. Here seems to me to be the great need at the present time; here is a splendid opportunity. There can be no doubt that the normal school work of the A. M. A. is meeting an imperative need and accomplishing far-reaching results. The primary and grammar grade schools may be needed in some sections to supply a lack, or to set a high and stimulating standard for the public schools; the collegiate courses have a function to fulfill; but the concurrent testimony of whites and blacks seemed to point to the normal schools as the strategic point at the present time.

It may be that in the future the southern states will take this up, so as to render our normal schools less necessary, and then it may be best for us to give our special attention to other lines in education; but just now, too much of time, thought and money cannot be given to the normal schools. I wish that those of them which are simply high schools, under the name normal, might be broadened so as to be more distinctively normal; and that those which are doing full, fine work along this line might be strengthened and enlarged.

My belief in this work has been mightily confirmed, and I think that I could persuade almost any doubter, in a very few minutes, that A. M. A. gifts are a fine investment. My only regret is that my trip was so short and so hurried, but still it paid me well.

Sincerely yours,

EDWIN H. BYINGTON.

RESERVE LEGACY FUND.

L. C. WARNER, LL.D., SPECIAL COMMITTEE.

The Reserve Legacy Fund in its present form was established by action of the Association at its Annual Meeting at Oak Park, Ill., in October, 1901. The resolutions were as follows:

First.—At the close of the present fiscal year, two-thirds of the Reserve Legacy Fund shall be appropriated to current expenses for the fiscal year ending in 1903, and the remaining one-third for the fiscal year ending in 1904.

Second.—Beginning with the fiscal year 1902–03, all receipts from legacies not designated shall be divided into three equal portions; one-third to be appropriated to the expenses of the current fiscal year, one-third to the expenses of the second fiscal year and the remaining third to the third fiscal year.

Third.—In case of the receipt of any one legacy of $25,000 or more, the Exective Committee may, at its discretion, distribute the payments over a longer period, or may appropriate the whole, or any part of the amount, to such special objects as they shall deem of greatest advantage to the Association.

At the close of the fiscal year 1901–02 the Reserve Legacy Fund was $73,907.17, and, in accordance with the first resolution, $49,271.45 was set aside for the present fiscal year, and $24,635.72 for the next fiscal year, 1903–04. Commencing with the fiscal year 1902–03 the legacies will be distributed over three years, in accordance with the second resolution.

The advantage of this arrangement is that it tends to equalize the legacies so that the amount available for use is approximately uniform from year to year. The average amount received from legacies during the past ten years is $105,645.16; but the annual receipts have fluctuated from $172,112.56 in 1892 to $76,487.90 in 1893. The expenses of conducting the work of the Association vary but little from year to year, and it is therefore essential to wise management that there should be reasonable stability in the sources of income.

This plan also enables the Executive Committee to know in advance, approximately the amount available from legacies for any given year, and thus to adjust the appropriations to the probable income. The fluctuation in legacies, rather than in receipts from living donors, has been chiefly responsible for the past debts of the Association, and it is hoped that this Reserve Legacy Fund will largely prevent such debts in future.

Other societies have experienced the same embarrassment as the Association from the fluctuating of legacies, and several are adopting plans for the purpose of correcting the difficulty. The American Board of Commissioners for Foreign Missions is planning for a fund of $250,000, of which about $116,000 is already secured; the Presbyterian Board of Foreign Missions has a fund of $95,550, and the Church Missionary Society of England has a fund of $300,000. It is confidently believed that this plan of equalizing the receipts from legacies will add greatly to the stability and efficiency of the work, and thereby increase the usefulness of the Association.

USING THE PLANT.

HENRY K. HYDE, ESQ.

Your committee, when engaged in the examination of the accounts in the treasurer's office, naturally had their attention turned to the invested funds of the Association. The bonds and mortgages, of which detailed descriptions were given us, are not, however, the only assets. We found that a considerable sum of money had been invested in real estate from time to time, and that, as necessity demanded, a considerable proportion of the money donated had been spent in the erection of churches, schools and their proper furnishing. These assets correspond to what would be known in the statement of a manufacturing corporation as its "plant."

I happen to be interested in a corporation engaged in the manufacture of lumber in northern New Hampshire. This corporation has a plant equipped for running the year round, with a well-developed

water power, steam auxiliary, tenement houses, and a mill equipped with many kinds of woodworking machinery. Owing to the failure of the traditional "six weeks sledding in March," the contractors who had engaged to furnish the mill with a year's supply of logs were unable to fulfill their agreement. In consequence, for some months the water has fallen idly over the dam, the engine has been still, and the shrill cutting of the saws has not been heard, while dividends have suffered in consequence. Speaking in general terms, what has been the reason for the reduction of profits? Simply, that the plant of the corporation has not been operated to the limit of its efficiency.

Now, has the plant of the American Missionary Association been operated to the limit of its efficiency? We were informed in the course of our examination that with the equipment already in use, $500,000 could profitably be spent in the prosecution of the work in which we are now engaged, with no further enlargement. Turning to the treasurer's report, you will notice that the expenditures for the past year have not quite reached $370,000. Here is a plain shrinkage of $130,000 from the standard which we should set for our contributions if we merely content ourselves with the present dimensions of our work.

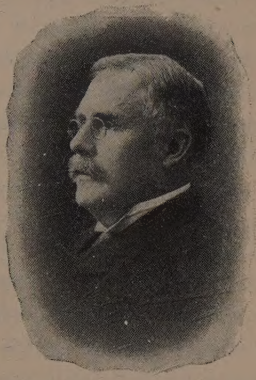
Ask any successful manufacturer the secret of his success, and he will tell you that a prime factor is the utilization of his plant to the limit of its efficiency. We hear of large dividends paid by Southern cotton mills. A contributing cause to their success is the fact that they have run their machinery to practically the limit of its capacity. While the output of our schools and churches cannot be measured by yards or dollars, we do aim to produce Christian education and character, the bulwarks of our civilization.

The present equipment of the Association has been entrusted to us for profitable use. Men and women of the A. M. A., can we not make the coming year in its history memorable for at least this one thing, that we shall have supplied its treasury with sufficient funds to have operated its plant to the limit of its efficiency?

[The above is the sane and impressive appeal of a thoughtful business man, based upon sound business sense. Pastors and churches are reinforcing this appeal. The responsibility largely rests upon the business men, who hold the purse-strings of the churches, to determine whether this appeal shall result in securing the five hundred thousand dollars needed this year.—EDITOR.]

THE ORIENTALS IN AMERICA.

REV. HARLAN P. BEACH.



I wish to state the real work for these two races that the American Missionary Association is doing. First, it is rendering the cause great service by promoting a better understanding of the Chinese and Japanese. Foreigners emphasize peculiarities noticed in their empires, forgetful that similar conditions obtain in America. The students in the North China College were taught to play football, but soon thereafter they were seen butting the ball with their heads. They tackle work with their heads that we do not thus approach, and the problems which give us mental difficulty do not trouble them. The Chinese and Japanese are both races of great ability; but judging, especially in the case of the former, from those living among us, who belong to the lower classes, we deem them greatly inferior to ourselves. Do you ask how the Association aids in removing this misunderstanding? By such addresses as have been delivered on its platform in previous years, notably the utterances of Dr. Josiah Strong and Mr. Byington. Perhaps no other agency so effectively aids in this matter as the A. M. A.

Think now for a moment of what it has done for the Japanese people. They are, as a rule, from higher classes in society than those coming from China. They are intensely sensitive, and need to be helped in just such wise ways as are adopted by our Los Angeles missionaries, for example. This tact and kindness has in cases, not a few, led to conversion, and when that occurs a person of great influence in his home community is thereby made a zealous witness for Christ in the Japanese empire. Another vital point in work for this people is the fact that they are keenly watching for methods of philanthropic and Christian effort, and ideas gained from our workers on the Pacific Slope will be employed by the Japanese in the home-land. Though the Japanese Mission of the Association is very young, enough has already been accomplished to warrant increasing emphasis of it in the future.

Efforts for the Chinese have now been made by Congregationalists for exactly fifty years, though the mission was not formally organized until about a score of years later. The service rendered that race has primarily been that of saving a goodly number of its people from the slavery of materialism and a practical atheism. Coming to our shores

for money only—the Chinese name for San Francisco is Chin Shan, or Gold Hills—they have augmented rather than diminished their materialistic views of life. The large number who come into our schools are converted from such views to the extent that all, whether becoming Christian or not, return home with higher ideas than those that cluster about money, and with some very clear convictions of God, the All-Father.

Then the institutions and lives of our missionaries do much to supplement the ever present talk about the five virtues. When transformed by Christianity, these become for the first time fully operative in Chinese lives. Christian love, an even more important conception, is imparted by missionary precept and example. Indeed, love of a human sort is practically non-existent in China, except between parents and young children. Such conceptions of it as are found in the thirteenth chapter of First Corinthians are a revelation to the Chinese, and their actual illustration by many who return from our schools to Canton is a rich boon to that populous province.

But we render another service to China through our Association's work—we cement the bonds of amity and helpfulness between our own country and a great empire. Japan has been recognized by Great Britain as a sister power of equal rank; while the United States stands highest in the esteem of her still greater neighbor, China. Though it is true that practically every Chinese in our country comes from a small portion not larger than a county or two in one of our own states, it is also true that this Canton delta district is an influential factor in that portion of the empire. It is the habitat of reformers, and men going back with impressions of America's essential goodness and of her real desire for China's elevation will do very much to strengthen the position of the United States in the East, and thus indirectly increase her trade and general influence.

Aside from doing much through this mission for the Japanese and Chinese, the American Missionary Association is making a decided contribution to the ongoing of the Kingdom of God. It is aiding the Congregational work done by the American Board in South China, in the way of preparing not a few paid helpers, who give their entire time to work there. More important, perhaps, is the unpaid and non-official efforts of those who are the more influential for the reason that they do not eat the foreigners' rice. Think, too, of what the Congregational Association of Christian Chinese of the Pacific Slope has done through the thousands of dollars sent them to aid in building chapels, employing workers, etc.

You may, perhaps, regard the Association's contribution to the for-

mation of an Oriental type of Christianity as an ethereal thing; yet the Christianity of the far East must receive some Oriental coloring, and those men who have for years lived in its light as seen here will be more apt to contribute ideal elements than those who have accepted Christianity in an environment similar to that which gave rise in the early centuries to perversions of the faith seen in many heresies. Such men will be a balance-wheel and corrective to the new Church of China.

And, finally, the Association is aiding our Congregational body to enter the arena of ecclesiastical statesmanship. Races differ, and by common consent of ethnologists the Chinese and Japanese rank highest among the non-Christian nations. The Association's persistence in carrying on this work for two peoples, who number less than 120,000 on our mainland, forces our churches to realize that this small contingent of our population is worthy of all this care. It is largeness of vision that enables this Association to spend so disproportionate a part of its budget—pitifully meagre though the appropriation is—for this strategic few. Time will prove the correctness of our position, and will justify to posterity this wise appropriation of money. But will the Association venture still further and increase its budget, enlarge its program and strengthen its Chinese and Japanese force? That, friends, is largely for you to say, and I pray that you may decide the matter rightly.

MISSIONS IN PORTO RICO.

REV. H. A. BRIDGMAN.

The modern missionary enterprise is on trial in Porto Rico. A century of protestant effort in foreign lands ought to have taught the Church something. By this time, as Mr. Robert E. Speer suggests in his latest and most notable book, we should have arrived at something approaching a science of missions. The comparatively virgin soil of Porto Rico offers an almost unparalleled field for effective missionary labor. It would be a shame to go there and duplicate the mistakes made in foreign lands and on the frontier of this country. The American Board's missions in India suffer to-day from errors of policy made forty years ago. Many a western community town received in its formative days a spiritual handicap because of the crude and miscellaneous character of the efforts made for its evangelization.

Our missionary efforts in Porto Rico, both in what they undertake and what they avoid, ought to profit by the experience of the Church universal. We should know better than did Carey and Judson how to yoke evangelism and education together, how to proportion the training of eye and brain and hand, how to develop a sense of responsibility in the native churches, how to raise up leaders, how to harmonize foreign oversight with the natural desire of the natives for self-direction. Above all, Porto Rico should furnish a shining illustration of harmony and co-operation between different Christian bodies. Three years ago, when work was beginning there, we heard a good deal about conferences between the different Boards in New York, and of an allotment of different sections of the island to different denominations. How are the compacts then made being fulfilled? What degree of fellowship and co-operation is there to-day between the thirteen members of our American Missionary Association mission, the twenty-one Presbyterian, the ten Baptists, the five Episcopalians, and between all of these Christian workers and the United States Commissioner of Education and his one hundred and twenty-five American teachers?

American Christianity is also on trial in Porto Rico. Its governors come home and paint in roseate colors the progress of American ideas, the eagerness of the people for self-government and their growing proficiency therein. But ask a Christian leader like Dr. C. J. Ryder, who has spent weeks investigating moral conditions, not only in the seaports but in the mountain districts, to tell you what he has seen and heard, and the moral status of the people will seem appalling. Centuries of misrule, the exactions of an oppressive and often immoral ecclesiastical system, and a tropical climate have produced a people inert, childish, ignorant and impure. American Christianity has a big task before it, and one demanding the generous outlay of money and not less generous offering of consecrated personality.

OUR CHURCHES ESSENTIAL.

REV. EDWARD M. NOYES.

The necessity of a trained native leadership is now recognized in every form of missionary effort. In his eloquent address before the American Board at Oberlin, Mr. John R. Mott emphasized the truth that no member of an alien race can ever enjoy such abundant and influential access to any people as is afforded to leaders of their own blood, who have fought the same battles, who know the inner life of their brethren and understand the currents of thought and springs of action among them, and who share in their soul struggles. It took a

Moses to deliver Israel. In the Reformation era, Germany, France, England and Scotland produced each their own leader. He quoted Dr. Duff as saying that when the set time shall come, the real reformers of Hindustan will be Hindus. Japan has had her Neesima, and his successors are now leading her onward march. And in every foreign mission field the most potent factor in recent great ingatherings has been the efficiency and fidelity of the native workers. This lesson has been taught by failure as well as by success. A secretary of the American Board is quoted as regretting that the early missionaries to the Hawaiian Islands, as devoted and gifted a company as ever went forth to any field, did not make more ample provision for training up a native leadership who should conserve and extend their influence. And that Church whose splendid missionary activity is its chief glory, the Moravian communion, has but partially reaped the fruitage of its heroism through a similar omission.

This Association has ever been mindful of this cardinal principle. It has given its best energies to this great task of raising up a competent and trained leadership for this new Israel released from bondage. But given such a body of leaders, through what agency is their influence to be exerted? The country school can do much; the shop and the home, the farm and the mill will each furnish a field for activity. But, after all, the agency through which they can most powerfully and permanently influence the community is the Christian church. We believe in schools, in books and literature. No man can compute their leavening power. But the church is still the divine agency in redemption, the mighty lever in raising up fallen humanity. Recall the emphasis which is laid upon it in the New Testament. The apostle Paul was dealing with Christians struggling up through every form of sin. Many of them were still slaves when he wrote his letters; and, if his picture of the vices of Corinth be recalled, it is evident that they had been in bondage to every form of immorality. But it is the church which he emphasizes as their means of deliverance. The church is the body of Christ; the church is the temple of the Holy Ghost, and he who defiles this temple will meet with no light punishment. For persecuting the church he declares his profound grief, and asserts he is not meet to be an apostle. The church is "the pillar and ground of the truth." The church is the theme of his most profound epistle, wherein he gives thanks for this grace given, that "I should

preach among the Gentiles the unsearchable riches of Christ . . . to the intent that now unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God." And by the church still, rather than by the school or college, is this manifold wisdom to be made known.

It may be urged that the school is but an arm of the church, but it remains true that by its worship and the training of its organized service, a pure and free church is the means by which the ideals of the gospel are most deeply impressed upon a community. And hence we find our mission schools so often developing into churches. Here, on the one hand, lies this inert mass of humanity which so much needs the quickening of the gospel. And here, on the other, is the product of our schools and colleges, an increasing body of young men and women eager to transmit to their people that life-giving impulse which they have themselves received. But between them is a form of church life full of superstition, ignorance and prejudice, a most effective non-conductor. But when we establish a church that stands for righteousness, a pure life and for spiritual religion, we make the connection between the school and the people; we get the new forces of moral regeneration into life-giving contact with the community.

These churches are essential because of the ideals for which they stand.

They stand first of all for the pre-eminence of the spiritual. The menace of materialism is felt in all our national life. The dominance of wealth, the arrogance of luxury, the insistence upon the material standards of success are everywhere arrayed against the sturdy Puritan ideals that have made our nation. But the pressure of these standards upon the Negro, emerging from his helplessness, is unusually strong. He is rightly told that he must prove himself a man by acquiring commercial independence. Industrial training is emphasized and he is taught to make himself indispensable to the community if he would be respected. "Acquire capital," "get property"—these are the counsels continually urged, and all this is both wise and necessary. But it is no wonder if he is tempted to measure life by the yardstick of earthly success, and his vision of heaven is ten acres and a mule. But the little church in his community, poor and feeble as it may be, is a constant testimony to the surpassing value of the things that are spiritual and eternal. It holds up forever the supreme standards lifted above this "low hung sky of time," and reminds him of their eternal worth. It is ideals that make progress possible. It is the eternal vision that beckons men upward. It is the church of the living God that lifts men's eyes from the ground and sets their faces toward the stars.

These churches stand also as a protest against the "twin tyrannies of paganism and of caste," to borrow the apt phrase of one of our secretaries. They are not only schools of religion and morality, but they are abiding protests against the caste spirit, which would fetter the spirit of democracy, and thus they become training-schools of the highest patriotism. The importance of the teaching function of the church in its education of the public conscience, its formation of a healthy opinion, and its moral leadership in every needed reform, can hardly be overestimated.

But these churches stand not alone for righteousness and for the supreme value of the spiritual treasures; they stand also, and most emphatically, as a witness to human brotherhood. They are a constant reminder of the love of Christian hearts in the North for their brethren in the South. They recognize no color line, and give hospitality to no caste spirit. There is no short and easy method of social redemption. Nothing but the patient, self-denying love of man for his brother man, because both are children of the same Father and servants of the same Master, will ever raise fallen humanity.

One important result of the organization of our Southern churches and colleges can never be tabulated, and that is their direct influence upon other communities and other institutions of learning. I heard not long ago from the lips of President Meserve, of Shaw University, in North Carolina, an institution for the freedmen maintained by our Methodist brethren, the story of Mr. McKeever, the Superintendent of Public Education in that state (if I recall his title correctly), and the founder of the State Normal School for Girls. He came back from the war, like so many other Southern youths, to find a ruined plantation and to begin life with scanty resources. He set himself resolutely to the task with no prospect before him but the drudgery of poorly rewarded manual labor. One day he met a bright young Negro, about his own age, the son of one of his father's former slaves. He was impressed by his evident ability and culture, and found that he was just graduating from Shaw University. Like a blow the contrast struck him. Was he to remain an ignorant toiler, while his former slave gained an education and the resources of power? Spurred on by this thought he fought his way through college and won an education for himself. Then this Negro's sister came home, fitted by the same institution for usefulness in the world. And he realized that in the whole state of North Carolina there was no institution doing for white women what Shaw University, through Northern beneficence, was doing for Negro girls. This daughter of a slave was enjoying an opportunity denied to his own sister and her friends. And

he set before himself the task of supplying this defect, and to his persistence and energy the state of North Carolina owes much of the educational facilities now offered to her sons and daughters of white blood.

Under the system of slavery there was developed a type of religious life which did much to alleviate the condition of the bondman, and yet which inevitably accommodated itself to his condition. Under the forms of a nominal Christianity much of the superstition of paganism remained. And these old slave churches have retained many of their characteristics. The "plantation preacher," with his ignorance and his power of awakening emotional excitement, is still a mighty power in the land. But the presence in any community of a church which stands for the highest ideals of intelligence and morality reacts powerfully upon these strongholds of prejudice. Every reformation evokes a counter reformation, and the influence of a single church of the purer Christian type, though its membership be a handful, is felt far and wide.

No one can realize to any degree the condition of these fellow Americans without the strongest sympathy for their struggles. Left by the war with the gift of freedom and no fitness to exercise it, against ignorance, prejudice, political oppression and social ostracism they are yet making substantial progress. But the task of their redemption is a long campaign and not a single great victory. The time element is important. One of our missionaries was present when the phonograph was first exhibited to the Sultan of Turkey. He expected the Sultan to be astonished; but that astute ruler expressed no amazement and at length remarked: "I am not astonished that the Yankees can make a machine that can talk, but I am a little surprised that it speaks Turkish so well when it has been in the country but two weeks." It is not to be marvelled at that the force of Christianity should elevate a race, but it would be amazing if a single generation should see them lifted to the height attained by the most favored races only after two thousand years of struggle.

There is a pathetic passage in the biography of William Lloyd Garrison, in which he laments that his work is done. With the Emancipation Proclamation, the battle to which he had devoted his life was won, and though not yet an old man, there was nothing more for him to do. Nothing more to do? The work of freeing the bondmen was but the beginning. The greater work of teaching him how to use freedom is yet to be accomplished. The lessons of thrift and steady industry, of morality and domestic purity, of mental culture and spiritual growth have not yet been fully mastered. To make of

the freedmen worthy citizens of this land, and to train them for the heavenly citizenship—this is our glorious and yet unfinished task.

On the walls of the church of San Juan de los Reyes, at Toledo in Spain, is marvelous tracery picked out in intricate patterns by the actual chains broken off the miserable Christian captives when Spain was freed from Moslem dominion. For over four hundred years they have hung there unrusted in the fine air and sunshine of that wondrous clime. As the traveler gazes upon them his heart beats in sympathy with the pride of the Spaniards in their Catholic kings. The most glorious temple upon earth is that living church of Christ whose walls are slowly rising, the temple of His Spirit, and its most splendid adornments are the broken chains struck from the fettered limbs, the enslaved minds, the besotted wills of the captives of human greed and lust, an eternal memorial of the conquering grace of our Lord and King. To share in the winning of these trophies and to dedicate them to His glory is our privilege.

INDIAN DEVELOPMENT: REASONS AND RESULTS.

REV. DWIGHT M. PRATT, D.D.

The Christian centuries have never seen a finer illustration of the spirit and power of Christianity than in the work of this Association. It knows no racial distinctions. It acknowledges no boundary to its obligation. It emphasizes, as perhaps no other missionary and evangelical society on the continent save our own beloved American Board, the universal Fatherhood of God, and the consequent unity and brotherhood of the race. In every man it sees the image of God, whether his skin be white or black, yellow or red.

Let me emphasize, as briefly and as effectively as I can, some of the reasons why the work of this Association for the Indian must be maintained and pressed.

The Indian can never be redeemed and uplifted and fitted for the duties and resposibilities of citizenship by the civil government. Our United States Commissioner of Indian Affairs frankly confesses that our governmental methods of dealing with the Indian have been largely a failure. During the last thirty-three years $240,000,000 have been spent on an Indian population not exceeding 180,000, enough to furnish each with a home beautifully built and adorned, and equipped

with all the implements and necessities of civilized life. Yet the Indian is as much a ward and dependent to-day as he was a generation ago.

For the education of the Indian, our Government in the last twenty years has expended $45,000,000, and, although 25,000 pupils have come under the supervision of the schools, very little has been accomplished toward the uplifting of the race. The children in its 113 boarding-schools have been separated from their homes, have been nursed in comparative luxury, and have not been educated to become a contributing factor in the evolution of their race.

Our ration system also, and our tribal grants of money have pauperized the Indian. For a generation he has been carried and nursed as an infant. Never has he been trained for manhood, nor for citizenship, nor disciplined by the effort at self-support.

Our Government is not in the business of regenerating the inner life of its subjects. This is not its function. And for this very reason our United States Board of Indian Commissioners, in their last annual report, urged that our whole Indian system should speedily come to an end; that during the next ten years its work should be consummated, and the whole Indian population be cared for in all its physical, intellectual and spiritual needs, like other citizens of the nation.

This throws the whole vast problem upon the Christian Church, and compels a mighty expansion of its educational and evangelistic work. If the Indian is ever educated to citizenship and Christian manhood; if he is ever to be emancipated from the nursery and from his swaddling clothes and made an independent and conservative factor in our national life, it must be through just such vital and effective work as is done by this Association.

Do not our churches realize that our work for the Indian is imperiled, and in some instances near extinction, because of our constant retrenchment? It would be a spiritual crime to exterminate such work as that which has been conducted at Santee Agency, Nebraska, for forty-five years by the two Drs. Riggs, father and son, yet the principal of that training-school writes me that the school must close within a year, unless a larger appropriation can be made for its support. If ever in history a race needed shepherding by Christian sympathy and love, it is the race which now depends solely upon the Christian Church for spiritual enlightenment and redemption.

Our gifts should multiply and not decrease, and our love glow with the passion of a new sacrifice, if we are to do the larger work which God is now committing to our care. The instinct for self-preservation, if no higher motive, should impel us to work. The Government

may educate, but an educated savage is no contribution to the vitality of our nation. Religion without education breeds superstition, but education without religion breeds atheism and anarchy. The man who has no God, whether he be a wild Indian or a modern Socialist, is a permanent peril to our republic.

The spiritual hunger of the Indian race is another reason for pressing this work. The aboriginal tribes of this continent are eager for the gospel. Never have I read a more pathetic story than of that Indian tribe in far-off British Columbia, that sent four of their bravest men into the far East to learn of the white man's God and bring back the white man's Bible. These noble braves started out unguided. They crossed mountain and prairie and river and desert. They endured exposure and danger for many a long day, until they arrived in St. Louis. They told the object of their search, their spiritual hunger and the longing of their race, and were directed to a Romish priest. He refused to give them the sacred volume. Broken-hearted and empty-handed they turned back on their long journey. Only one survived to tell the story of their disappointment and grief. The whole tribe was deeply embittered against the white man's religion and the white man's God; and when at last the missionary came to abide in their land this tribe was the last to be won to an acceptance of Christian truth.

In this pathetic story we have a picture of the hunger of the untutored heart for God. The red man has always believed in an infinite spirit. He has an instinct for religion, which is the bequest of centuries. No men on earth respond more quickly and more joyously to a revelation of God's saving love than he. Were this not so, how could we account for the rapid religious transformation of the race? Whole tribes have been Christianized. They maintain Christian homes and Christian schools with as much stability and enthusiasm as many a white community with the spiritual momentum of many godly generations back of it.

Sixty thousand of these people have already become merged into our national life as citizens, and 270,000 are still enrolled as subjects of national interest and care.

When we cross over to British America we find the same redemptive process, the same mighty spiritual evolution going on. Rev. J. Taylor Hamilton, Secretary of the Moravian Board of Missions, tells us that between the great lakes and the northern bounds of human habitation there are nearly 100,000 Indians, and that, although missionary work among them is comparatively recent, less than 17,000 of these 100,000 are still pagan.

Bishop Ridley, of California, who has supervision over that immense territory stretching from our northwestern boundaries to Alaska, says he remembers when there was not a Christian Indian from the tidal waters to the river sources among the mountains, but that now there is not a tribe without a church, a school and a band of Christians. He pays a most remarkable tribute also to the high grade of religious life among these converted Indians. He says he has traveled in England, in India and in America, but that nowhere does he know brighter Christian characters and more moral Christian communities than among the Indians of British Columbia.

We are apt to underestimate the capacity of non-Christian races. It has taken the Christian Church a long time to outgrow its unbelief and prejudices and caste spirit. Love is the only thing that can discover and rightly estimate the wealth that lies hidden under a dark skin or an untutored intellect.

The Indians of Alaska reveal the same possibilities for spiritual enlightenment and growth. Recently a man residing in Cincinnati attended a service in my church. He is, habitually, a non-church-goer. Although a man of ample property, he is, religiously, a pagan. He tarried after service in my home and told me of a recent trip to Alaska, and of being shipwrecked on the island of Annette. When he found himself in the village of Metlakatla, and knew the people among whom his lot had been cast, he said he felt as safe as if in his own home. He had previously heard the fame of their character and deeds. He said they were almost without an exception Christians. Every home had a family altar. Liquor and tobacco and cards were not admitted to the island. The people were intelligent, devout and prosperous, and my visitor declared that there was probably not another spot on earth where Christianity had more completely demonstrated its uplifting and saving power.

In the enthusiasm of relating his experience, the civilized pagan forgot his own heathenism and unbelief and gave as eloquent a tribute to the power of the gospel as I ever heard.

My home in Cincinnati is one block from Lane Theological Seminary. At the last anniversary I listened to an address by Mr. Marsden, a native Alaskan, and a graduate of the seminary. He is one of the most brilliant men who ever went forth from its walls. His mental gifts rank him almost as a genius. He is skilled in a score of practical and professional industries. He is a machinist, a carpenter, a mason, a musician, a master of many trades. He can found industrial work as well as religious, and teach the people how to build a commonwealth as well as a church.

Such a man lifted out of ignorance, superstition and heathenism in one generation is sufficient witness to the inherent capacity of men when touched by the love and grace of God.

The work done in Alaska by Mr. Duncan and by Dr. Sheldon Jackson is being done by the noble missionaries of this Association. In working for the red man we belong to a goodly company and a much larger company than we are apt to suppose. At least eight Christian denominations or bodies on this continent are proclaiming God's love to the Indian—Methodists, Baptists, Presbyterians, Friends, Moravians, Episcopalians, Swedish missionaries and Congregationalists.

It is a long way from Jerusalem to Alaska, but even to this "uttermost part of the earth" the gospel has already gone.

It was a day of mighty advance for the Congregational churches of this country when they became intelligent, benevolent and Christian enough to undertake the redemption of the aboriginal and imported pagans of this country. They needed the Indian and Mongolian and Negro as much as these benighted races needed them.

Until the Church begins to live and give and die for the great outlying pagan world, it has not expanded to the largeness of God's thought, nor become vital with His life and love. Could we measure spiritual processes and results, we should find that the change wrought in the Church by its redemptive work for the Indian is exactly commensurate with the change wrought in the regenerate savage himself.

When President Roosevelt was a subordinate under the late President Harrison, he was commissioned to inspect the Indian agencies under the care of our Government, Referring recently to this experience he declared that he had not traveled far over the reservations before he discovered that the greatest of all forces for uplifting the Indian and transforming him into a Christian citizen was the missionary. He affirmed that no work could be done more productive of the fruit of civilization than that which is being done by the men and women who are preaching the gospel to the children of the forest and mountain and prairie. If this be true, and it is most gloriously and emphatically true, then every annual meeting of this Association should awaken the Church to larger gifts and to a more unreserved consecration. The time will come when the Indian will be lost from sight in the composite life of this great republic. But though lost to sight, he will not in any sense be lost.

Enlightened, redeemed, transformed, his race will contribute renewed vitality and strength to the nation's heart, and the pulse of humanity will beat stronger because of this contribution.

THE SOLUTION OF THE NEGRO PROBLEM.

REV. E. H. BYINGTON.

The problem of the Negro in this country is more complex and persistent than has been realized. The opponents of the slave trade years ago felt that its suppression would be a solution of the problem. They thought that the great death-rate among the Negroes, the voluntary manumission of their slaves by godly slaveowners, the earning of freedom by many slaves, transportations to Africa, with other causes, would tend to reduce the number in servitude, until the colored man ceased to be an important factor in the life of the community, and the southern as well as the northern states forbade slavery.

But the years following the smiting of the slave trade brought no relief, for the Louisiana Purchase extended the slave territory, and the invention of the cotton-gin greatly enhanced the value of the slave. Their number increased. The problem seemed more difficult than ever.

Then the Abolitionists sprang up and multiplied, and when Abraham Lincoln issued his Emancipation Proclamation their hearts leaped for joy, and they prepared to rest from their labors. At the end of the war, however, men felt that all was not right yet. The hands were the hands of Esau, but the voice was the voice of Jacob, and Isaac was troubled.

Many felt, when the 14th and 15th amendments to the Constitution were adopted, that a position had been reached where the difficulty would work itself out. Having a vote, the Negro's favor and goodwill would be sought and his rights guarded. A little time and a little patience and all would be well. But slowly, sadly, we are coming to realize that these amendments failed to accomplish what their framers anticipated. Another solution was attempted, and the extinction of illiteracy became the earnest man's hope. Schoolhouses sprang up, spelling-books and copy-books multiplied, and each decade marks a real lessening of illiteracy; but as we read the good news our hearts sink within us, for the banishment of illiteracy, according to census tests, will not deliver us from our difficulty. Even when accompanied by religious teaching it proved no swift and sure panacea.

At the present time hope is fixed on industrial training, the first

proposed solution that is popular with the white men of the South as well as of the North.

A sober, second thought, however, shows us that industrial training cannot be the end, if it means that the Negroes are to be simply the manual laborers of the nation. If they all become skilled carpenters and bricklayers—than which there are no more honorable occupations in this country—and we say to them: "These you may be; these you must be, you and your sons and your sons' sons—and nothing else." If this is the goal of industrial training there is no solution of the problem. This is the caste system. In their essential nature, class nobility and serfdom are one and the same thing, forms of caste, neither of which can have a permanent resting-place under the Stars and Stripes. Industrial training and toil has its place and value, but the last chapter will not be written until the door of every honorable employment and profession swings wide open to the blackest face God's sunshine ever made.

Let us be frank. All these plans for solving the Negro problem failed to accomplish what their supporters fondly hoped. It is a sad, depressing fact to acknowledge, but perfectly true.

They all, however, have been important and necessary steps toward the final solution, steps in a normal evolution. First, the slave trade must be abolished; then the Negro must be freed; afterward his rights and status under the Constitution must be clearly stated; next he must be quickened in a thirst for education and a sane religious faith; and then have that character balancing and developing and fitting for life, which industrial training gives.

Some think that the order of these steps should have been otherwise. Not so. Mistakes there have been, in details and in the application of principles; but I believe that in these accomplishments we see the divinely ordered, natural, logical steps in one of the finest evolutionary processes the world has ever seen. These have not solved completely, but they have been real factors in solving the problem. No "lightning calculator," but length of days alone, can bring us the final answer.

The question arises: How long will it be? Is this the problem of an endless chain? Is there, after all, any final solution? To such questions I venture an answer and a prophecy.

From the time that the first shipload of slaves was landed in this country until the iron heel of the government was placed on the slave trade, two centuries elapsed. Two centuries in which slavery was rooting itself unchecked. Your physician says to you: "This disease has been a long time coming upon you, and you

will be a long time in recovering from it." Two hundred years in coming; then two hundred years in going is my prophecy concerning this national trial of ours.

Of this two hundred years of recovery nearly one hundred already have passed. See how much has been accomplished in that time—slave trade abolished, Emancipation Proclamation issued, Constitutional rights proclaimed, schoolhouses built, illiteracy put to flight, pure religion proclaimed, industrial training recognized and advanced. Is this not a magnificent record for a century? Turn the pages of history, and see whether you can duplicate it! These have not been a series of blunders; we have not been marking time. If the next century will accomplish as much as has the last, at the end of the two centuries of recovery the position of the black man in this country will cease to be a perplexity to politicians and philanthropists—will cease to be the white man's burden North or South.

I desire to pursue a single, simple line of thought concerning the next one hundred years' work on this problem.

What has been accomplished during the first century of the deliverance has been wrought by the white man. White men exterminated the slave trade; white men made possible, and a white man signed, the Emancipation Proclamation; white men amended the Constitution, and built schoolhouses and churches and inaugurated industrial training. Of necessity this has been so. For a century the black man has been prone on the ground, and the white man has been crying, "What shall we do with him? What can we do for him?" Now the century has come when the white man is to say to the black man, "What are you going to do with yourself? What are you going to do for yourself?" Hereafter most of the work on the solution of this problem must be done by the Negro himself; he must work out his own salvation with fear and trembling.

You can save a person from peril, but you cannot make a man of him, for every man is self-made; even the Almighty does not create character. You may save Cuba from Spain, but you cannot make a noble nation of Cuba; Cuba alone can do that. Though the North be generous with money and the South generous in spirit, the final position of the Negro in this country must be determined by himself. There comes a time in the home when the father says: "My boy, we have done all we can for you; your future is now in your own hands." Rapidly is that hour coming for the black man. O freedman! the South cannot unmake you; the North cannot make you; your future is in your own hands.

There is reason to believe that this time has come already in the

political realm. Many are wondering at what they call the strange apathy in the North over the disfranchisement of the Negro in so many southern states. Recently a man canvassed our city for subscriptions toward publishing an appeal to the Republican party of the North to take up the cause of the black man in the South and restore to him the rights of which he has been deprived. But no appeal will disturb this apathy, for it is natural. It is the unrecognized but real underlying feeling that the Negro should look out for himself. No longer will the white man of the North stand sponsor for the black man's rights; he must stand for them himself. The Republican party has ceased taking up cudgels for the black man's political rights. He never will hold them, though they be put in his hands again and again, until he wins them himself—wins them, as the white man won his. As often as you give them to him he will lose them; but when by ability and character and courage and co-operation he wins them, he will gain them, indeed, and retain them forever. The time has come for him to fight and win his own battles; and he can do it, and will do it, more and more as the years advance, by the sheer strength of noble manhood. Have we of the North, then, nothing to do? Yes, one thing. We are doing it; we must do it more than ever, and better than ever.

Remember that the ability of the Negroes to settle this problem and secure their true position in this country depends primarly on one thing—and that is leadership. Give them good leaders—Negro leaders, not white leaders, but fine Negro leaders, and they will solve this problem before the close of this century. So it is always in human affairs. The success of the great financial enterprises of these days depends on—leadership. The success of a strike depends on its leadership. The coal miners are not, to any large degree, born and bred Americans, not highly educated nor possessed of fine and mature personality; but they fought so well and won so much because they had a masterful, self-controlled, sane leader. Tammany Hall in New York always wins when it has strong leadership. The rank and file contains much of the poorest material, but in the hands of an astute and masterful leader victory ever is won against leaderless and unorganized respectability. The Negro must have leadership, rising out of his own ranks. On this everything hinges.

Now, the work which remains for us to do is to discover, encourage, train and inspire the latent leadership of that race. Fisk University speaks for us all, when it states that its object is to train the colored youth of the South that they may be rightly disciplined and inspired for leaders in the vitally important work that needs to be

done for their race. The American Missionary Association does not propose to solve the Southern Negro problem, but by the grace of God it proposes to send forth noble men and women of the Negro race who will be real factors in solving the problem. The test question for us each year is not how many have been saved from the ranks of illiteracy, but how many leaders have we sent forth equipped?

It is natural in this connection that our thoughts should go forth to the conspicuous Negro leaders in religious and educational movements. Such we must ever seek to produce. Let us not, however, limit our hope to these. All through New England are men and women who have no political, educational or ecclesiastical position, but they are moulding the thought and life of the communities where they live. They are natural leaders, and such have largely made New England. Such we are seeking for the South; such we are moulding who will go forth to inspiring and ennobling leadership. We of the white race cannot lead this people, but we can discover and train and inspire those who can lead through the wilderness where now the Negro is journeying.

In shaping our courses of study, and in deciding on our methods of teaching, one thought should be paramount: What studies will make good leaders, broad, well-balanced leaders, wise and sane leaders, inspired and inspiring leaders? And it is because your committee believe that the study of history gives that breadth and balance of character needed that we urge its extension through the different schools of the Association. It may not give the intellectual acumen and ability to make fine verbal distinctions that the classics provide, but it gives stability and force of personality.

Let a pupil go forth knowing nothing of the dead languages or the modern languages of Europe, knowing nothing of advanced mathematics, but knowing the story of the Colonies, familiar with the lives of Washington, Hamilton, Jefferson, Adams and others; acquainted with the great industrial and social movements of our national history, if he has anything in him these will stir him and equip him for leadership. Add to it a knowledge of the fundamentals of economics and familiarity with the principles of sociology, and you have a noble equipment for leadership in the 20th century. Latin grammar and Virgil and the Iliad have their place, but they are not the best courses for training the leaders the Negro needs. Let them, for the present, have a subordinate place, and give to history, economics and sociology the leading position.

Train leaders; train leaders! That is the white man's task in the future of this problem.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

MISSIONARY INSTRUCTION FOR THE CHILDREN.

BY MRS. ROBERT MC KINNON, SEC. Y. P. WORK, VERMONT UNION.

[Abridged.]

What ought we to do? Before answering directly this question, let us ask ourselves another: Ought we to do anything? Is it right that we should interest ourselves in any good work in which the children are engaged? Can we afford to let our children drift along with any movement, however good it may be in the beginning—in the Sunday-school, in their reading and studies, in their companionships? Granting that it is right that they should have guidance in these matters, why not then in missions? What ought we to do?

First—We ought to enlist the interest of our best women in this work of direction among the children. Every church has the right material if only it may be discovered and put into service.

Second—We should be loyal to our State pledge.

My suggestion, for which I bespeak an earnest thought, is this: That each auxiliary appoint a committee to arrange with the children at least one good stirring missionary meeting bearing upon the pledged work, and at which the fathers and mothers shall be invited as guests and may be allowed to contribute their mite with the children. A little wise planning might bring about a program which would acquaint the children with the work and instruct the older friends as well.

Such a committee might help direct a Children's Sunday in June, enlisting the girls and boys to furnish flowers to decorate the church, or it might arrange for a "Flag Day" in July, with patriotism for the keynote, giving as a part of the program the story of our flag and its significance to home missions; or it might assist in arranging for a "Lincoln Sunday" or a "Lincoln Day" in February, with appropriate exercises, in which the boys might take prominence; or it might plan an "Easter Social" for the children; or it might help place mite boxes in the hands of the boys and girls to be opened with a "Mite Box Drill." Have you a Mission Band in your church? If not, could not such a committee help organize one? Who is the one in your church to whom you may intrust this movement which will result in this "Children's Aid Committee" movement?

What ought we to do? Above all, let us one and all give our prayers for the children that they may grow up missionaries for the Master in the home and in the church, taking from the older hands this work which, pray God, may never become old-fashioned.

Had I the tongue or pen of a ready writer I would make a plea from the political side of Home Missions which would be so far-reaching that it would carry a message to the remotest corners of our home land. How can we stand and see the hordes of Godless people flocking through our country's open doors and not realize that we must soon arouse ourselves to meet conditions which are fast forcing their way upon us, bringing each day new burdens. Our Government can

frame laws to punish crime once committed, but humanity alone can prevent crime. We must meet these problems from the human side by striving to make our boys and girls consecrated missionaries eager to extend their influence for good in this their own land. Like God's children of old, they have come into a goodly land and they must see to it that this heritage is kept pure.

SUGGESTIONS FOR MEETINGS.

Do not read articles, but tell in simple words. Do not make the meetings too long. Have the children take some part. Sing often. Use pictures cut from magazines and papers and labeled, such as cabins, "shacks," wigwams, groups of Mountain White, Indian and Negro children. Make the meetings informal.

Mrs. H. A. Flint, of the New York Union, reports upon Young People's Work as follows:

There is one thing I have found this year which has given me a great deal of encouragement. The young people are beginning to realize that they must have a systematic course of study and action. One president said to me, "If I live another year, things will be planned differently. This going out for food when it is time to eat is far from satisfactory and anything but helpful." This has certainly been the case too often in times past, not only with the younger people but with older people as well. The committees have waited until meeting-time before arranging their programs or even obtaining their materials. But now a number of the Christian Endeavor Societies have formed study circles and all report an increase of interest.

The encouraging features overbalance the discouraging ones, but we must admit there are some discouraging features. One that looms up frightfully big is the lack of responsibility in and for our denomition. Unless our young people are taught their responsibility toward their church home and the missionary work of such church home, our senior auxiliaries will soon find themselves without a constituency to draw from. And unless our little ones are taught to give their mite freely, when old they will not give to the Lord that which "has cost a sacrifice." We have no right to vote away the money in the treasury of our church organizations for any outside cause, no matter how worthy, until our own are cared for. We have gone personally to the treasurers of Young People's organizations and told them "You gave so much for missions, or you did not give anything," and they have looked at me aghast and said, Why, we gave $10 to this; we gave to that; we sent $5 thus. Yes, but this money did not go through any responsible treasurer for the missionary work of the church or the State Union, and so our own missionaries live without the necessities in many cases just because we forget our responsibility to our own. We have no right to clothe and care for others when our own are destitute and dependent upon us. Let us members of the auxiliaries ask from the Young People's organizations in our churches at least one collection a year for the cause of missions.

RECEIPTS FOR DECEMBER, 1902.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for December	$11,685.00
Previously acknowledged	11,911.00
	$23,596.00

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $170.06.

Bristol, 14.24. Castine, Miss Kate S. Russell, *for Dorchester Acad., McIntosh, Ga.*, 10. Cornish, 1.60. Dedham, 3. Eastport, Miss A. N. Bibber's S. Class, *for S. A., Dorchester Acad., McIntosh, Ga.*, 4. Eliot, 3.50. Falmouth, Second 7.74 (2.83 of which *for Porto Rico*). Foxcroft and Dover, 11.40. Greenville, Union Evan. C., 10.25. Litchfield Corners, C., 2.50; C. E., 2.50. Machias, Centre St. C., 5.56; L.M.S., *for Blowing Rock, N. C.*, 3; Woman's Miss'y Circle, bbl. Goods, *for Andersonville, Ga.* Mount Desert, Somesville C., 3.40. Orland, "Friends," bbl. Goods, *for McIntosh, Ga.*; Miss H. T. Buck, *for Freight on Goods to McIntosh, Ga.*, 2. Portland, "Friend," *for Fisk U.*, 50; St. Lawrence C., 15. Sanford, 4. South Bridgton, 4.37. South Gardiner, 4. Southwest Harbor, Miss Mary C. Parker, bbl. Goods and 2 *for Freight to McIntosh, Ga.* Vinal Haven, W.M.S., bbl. Goods, and 5 *for McIntosh, Ga.* West Brooksville, 1.

NEW HAMPSHIRE, $2,225.15—of which from Estates, $1,420.67.

Acworth, 2.10. Alstead, M. A. Currier, *for Blowing Rock, N. C.*, 10; Primary Class in S., *for McIntosh, Ga.*, 6.10. Alstead Centre, Ladies' Circle, *for Blowing Rock, N. C.*, 2. Bath, Ladies of Cong. C., bbl. Goods, *for Moorhead, Miss.* Claremont, 30. Colebrook, 3. Concord, South, to const., FRANK A. DAME, ARTHUR B. CROSS, AMOS J. SHURTLEFF, JOSEPH BENTON, CALVIN C. WEBSTER and WILL I. EATON, L. M's, 290.93; Ladies' Social Circle of First C., bbl. Goods, *for High Point, N. C.*, and bbl. Goods, *for Marion, Ala.* Dover, "The Knollys' Mission Circle" of First C. 60 (50 of which *for Girls' Ind'l Sch., Moorhead, Miss.*, and 10 *for S. A., Cotton Valley, Ala.*). East Jaffrey, 7.50. Gilsum, 3. Greenville, 5. Hanover Centre, C. E., *for Blowing Rock, N. C.*, 7.26 (4.66 of which *for S. A., Skyland Inst.*) Haverhill, 5.55. Hillsboro Centre, 1. Hudson, 13.10. Littleton, 26.01. Manchester, First, 69 32; S., 18.64. Merrimac, First, 12. Nashua, First, 30; Pilgrim, 72; Mr. Norris' Class in Pilgrim S., 1.50. Nelson, 6. Northwood Centre, 1 (add'l to the 6.27 from this C. reported in November receipts under Massachusetts). Pembroke, "A Friend," deceased, 20. Pittsfield, 7.30. Raymond, 9.20. Salem, 2.47. Sanbornton, 13.75. Tamworth, S., 10. Tilton, 32.50. Webster, First, 11. West Manchester, South Main St. C., 5.25.

NEW HAMPSHIRE FEMALE CENT INST. and HOME MISSIONARY UNION, by Miss Annie A McFarland, Treas., $10.00.

Newfields, Y.L.M.S., *for S. A., Lincoln Normal Sch., Marion, Ala.*, 10.

ESTATES.—Exeter, Estate of John T. Perry, 4,000 (Reserve Legacy, 2,666.66), 1,333.34. Hanover, Estate of Mrs. Susan A. Brown, by Chas. P. Chase, Exec., 262.01 (Reserve Legacy, 174.68). 87.33.

VERMONT, $197.05.

Barre, 41.25. Barton, H.M.S., bbl. Goods, *for Grand View, Tenn.* Bennington, Miss Anna C. Park, 10. Burlington, First C., by Mrs. Atkins, *for Blowing Rock, N. C.*, 5. Chelsea, 15.22. Coventry, 17.50. East Fairfield, 1. Fairfield, 1. Franklin, 4.62. Groton, Mrs. A. Betsy Taft, 8. Hartford, Mrs. Chas. M. Cone, *for Physical Apparatus for Tillotson Coll.* 10. Hinesburg, "Friends," by Rev. C. C. Adams, 6. Irasburg, C. E., 3.58. Ludlow, 14.64. McIndoe's Falls, "Friends," *for Grand View, Tenn.*, 1. Manchester, Mrs. J. N. Hard, *for S. A., Dorchester Acad., McIntosh, Ga.*, 10; W.M.S., two bbls. Goods, *for McIntosh, Ga.* Montpelier, Bethany Gleaners of Bethany C., two bbls. Goods, *for Grand View, Tenn.* Morgan, Miss Lucy Little, 50 cts. North Craftsbury, 6. Peacham, W.M.S., bbl. Goods (val. 14.75), *for McIntosh, Ga.* Randolph, 5.57. Royalton, First, 7.25. Roxbury, 1.10. St. Johnsbury, South C., 42.65; South S., 20; Woman's Assoc. of North C., bbl. Goods, *for Grand View, Tenn.*; L.H.M.S. of South C., two boxes Goods, *for Grand View, Tenn.* Springfield, Ladies' Aux., two bbls. Goods, *for Grand View, Tenn.* Swanton. L.M.S., box and bbl. Bedding, *for King's Mountain, N. C.* Thetford, First, 19.43. Vergennes, 10. Wallingford, Ladies of C., *for S. A., Saluda Sem., N. C.*, 12, and bbl. Goods, *for Saluda, N. C.*; W.M.S., bbl. Goods, *Freight Paid to McIntosh, Ga.* Waterbury, 10.24. Westminster, L.A.S., bbl. Goods, *for Grand View, Tenn.* Westminster West, 9. Williamstown, W.M.S., *for S. A., Grand View, Tenn.*, 4.50.

MASSACHUSETTS, $10,933.38—of which from Estates, $4,468.46.

Agawam, 9.05. Amesbury, M. Perry Sargent, 1. Amherst, Ladies' Aux., *for S. A., Grand View, Tenn.*, 50.; North C., 43.95. First S., 15. Andover, Aux. W.H.M.S. of Seminary C., *for S. A., Fisk U.*, 50. Arlington, Orthodox C., 53.37; Miss E. H. Burrage, *for S. A., Ballard Sch., Macon, Ga.*, 3. Ashby, 9.16. Ashburnham, First, 4.90. Ashfield, 10.60. Ashland,

First, 19.51. Athol, Ladies' Soc., bbl. Goods, *for Pleasant Hill, Tenn.*; L. B. S., bbl. Goods, *Freight Paid to McIntosh, Ga.* Auburndale, 153.75; Miss E. H. Hazen, *for Physical Apparatus, Tillotson Coll.*, 10; E. P. Kelly, 3. Blackstone, C., 10; S., 2; C. E., 2; Union C. E., 1.

Boston, Mrs. M. J. Weston, *for Building Fund, Grand View, Tenn.*, 200; Mt. Vernon C., 104.31; Old South C., Mrs. Helen G. Coburn, 100; B. F. Dewing, 75; "O. J. F.," *for American Highlanders*, 25; "A Friend," 20; Rev. Herbert S. Johnson, *for S. A., Fisk U.*, 10; Miss E. M. Deland, *for Marshallville, Ga.*, 5; Mrs. H. H. Proctor, *for S. A., Saluda Sem., N. C.*, 5; "Friends," *for Cotton Valley, Ala.*, 2; H. W. Warren, *for Blowing Rock, N. C.*, 1; W. H. M. S., bbl. Goods, *for Enfield, N. C.*; Allston, S., 5.82; Brighton, W.M.S., *for S. A., Fisk U.*, 50; Dorchester, Second, "A Friend," *for Indian M.*, 10; L.B.S., bbl. Goods, *for McIntosh, Ga.*; Harvard Benev. Soc., two bbls. Goods, *for Pleasant Hill, Tenn.*; Jamaica Plain, Central C. E. Soc., 10; Roxbury, "H. M.," *for Building Fund, Grand View, Tenn.*, 500.

Bradford, 18 08. Brockton, Porter Evan. C., 145.31; Brookline, Harvard C., 121; Cambridge, North Ave. C., 25; Pilgrim C., 11.14. Campello, South, 83. Canton, Evan. C., 10. Carlisle, 8. Centreville, C., 2; L.M.S., two bbls. Goods. *for Marshallville, Ga.* Charlton, 12. Chicopee, Third, 16.25. Cliftondale, L.M.S., two bbls. Goods, *for Grand View, Tenn.* Clinton, First, 16.77. Cotuit, Barnstable Co. Conf., 7.16; Danvers, Maple St. S., *for Alaska M.*, 5.23. Dedham, Allen C. E. Soc. in First C., *for Tougaloo U.*, 35. Easthampton, Payson C., 35; First C., 10.12; C. E., 2. Enfield, 20.03. Fall River, Central C., 288.27 (50 of which *for Indian M.*); French C., 5. Fairhaven, First, 12.40. Feeding Hills, 9. Fitchburg, Calvinistic C., 71.55; Rollstone, 21.80. Florence, S. Allen Barrett, 5. Framingham, "A Friend," 22.50 (17.50 *for Indian Schp.*, and 5 *for Indian Work*), Plymouth C., 4. Gardner, First, 9.32. Gilbertville, Trinitarian S., *for* S. A., *Fisk U.*, 50. Gloucester, Addison P. Wonson, *for S. A., Fisk U.*, 50. Goshen, 1.87. Great Barrington, Mrs. Geo. H. Church, *for S. A., Dorchester Acad., McIntosh, Ga.*, 5; L. A. Soc., bbl. Goods, *for McIntosh, Ga.* Greenfield, Second, 27.60. Hadley, First, 9.65. Hamilton, Miss Safford's S. Class, *for Blowing Rock, N. C.*, 5. Hardwick, S., 4.02. Hatfield, 36.63. Haverhill, West C. and S., to const. MISS NETTIE L. WEBSTER, L.M., 30. Holbrook, Mrs. J. V. Thayer, bbl. Goods, *for Grand View, Tenn.* Holyoke, Second, 158.73. Lakeville, Precinct S., 5. Lancaster, C., 10.92; Mr. and Mrs. Merrick, 5. Lawrence, Bertha E. Church, *for Type for "Tidings," Tillotson Coll.*, 5. Lexington, Hancock C., 124.74. Lowell, First, 9.96. Ludlow, Union C., 18; "A. G. C.," 10. Lynn, Central, 20. Malden, First, 39.22; Linden C., 7; C. E. of Maplewood C., *for Freight on Goods to Grand View, Tenn.*, 6.84. Marlboro, Union C., 78.40. Maynard, King's Daughters, *for Cotton Valley, Ala.*, 5. Medway, Village C., 39. Melrose Highlands, W.H.M.S., *for Freight on Goods to Grand View, Tenn.*, 1.30. Middleboro, First, 13.45. Millbury, M. D. Garfield, 25; First C., 5. Mittineague, Southworth Paper Co., box Paper, *for Lexington, Ky.*, and case Paper, *for King's Mountain, N. C.* Montague, First, 11. Nantucket, C. E., *for S. A., Skyland Inst., Blowing Rock, N. C.*, 10; Ladies' Soc., *for Skyland Inst.*, 15; C. E., *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 5. Newburyport, Whitefield C., 8. Newton, Eliot C., 269.79. Newton Highlands, 56.25. North Abington, 5. North Amherst, S., *for Indiau M.*, 8.20. Northampton, "B," 200; Miss J. B. Kingsley, *for Marshallville, Ga.*, 40; Edwards C., L.H.M.S., bbl. Goods, *for Grand View, Tenn.* Northboro, Evan. C., 17.96; Prim. Dept. in C., *for Cotton Valley, Ala.*, 7.62. Northbridge, C. E. in Rockdale C., 3. Northfield, C. E., 5. North Reading, Union C., 10. North Wilbraham, Grace Union C., 11.08. North Woburn, 13. Norwood, S., in First C., 14.52. Orange, F. D. Kellogg, 25. Oxford, First 30.87 (30 of which to const. MISS JOSIE A. TYLER, L M.). Palmer, Second, 22.88. Peabody, Mrs. Geo. Hall, *for Cotton Valley, Ala.*, 50. Pittsfield, First C. of Christ, 38.29; Mrs. Mary E. Sears, 5. Plympton, 1.50. Rehoboth, 9.36. Revere, Hooper Club in Cong. C., *for S. A., Talladega Coll.*, 5. Rowley, C., 18.20 (10 of which *for S. A., Fisk U.*). Salem, Tabernacle C., 8.67. Shirley, C., Two bbls. Goods, *for Blowing Rock, N. C.* Shrewsbury, 4. Somerville, Woman's Aux. of Prospect Hill C., *for S. A., Saluda Sem., N. C.*, 6.25; Day St. C., 3.97; L.M.S. of Franklin St. C., Four bbls. Goods, *for Marshallville, Ga.* South Deerfield, Miss J. A. Stowell, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 1. South Egremont, 8.94. South Grafton, Union C., 5. South Hadley, First, 20.38. South Hadley Falls, 3.41. South Sudbury, Memorial C., 4. South Weymouth, Union C., 35.75. Springfield, Mrs. Mary Herrick, *for S. A., Fisk U.*, 25; Memorial C., 21.65; Rev. Bradley Gilman, 5; John Olmsted, 5; Mrs. Wm. Birnie, 5; I. T. Kellogg, 5; W. P. Guy, 5; H. L. Haines, 5; A. P. Langtry, 5; Geo. H. Sutton, 1; *for Sal., Gloucester A. and I. Sch., Cappahosic, Va.* Stockbridge, "A. Z.," *for Dining Room and Kitchen, Gloucester A. and I. Sch., Cappahosic, Va.*, 50. Templeton, Trin. C., 12.78; S., 2, *for Freight on Goods to McIntosh, Ga.* Tewksbury, 8.64. Upton, First, 3.25. Waltham, Trinity C., 26.98. Ware, First, 11.25. Warren, C., 31; Mrs. Mary Hastings, *for Dorchester Acad., McIntosh. Ga.*, 5; L.B.S., bbl. Goods, *for McIntosh, Ga.* Webster, Anna Perry, Two bbls. Goods, *for Andersonville, Ga.* Wellesley Hills, First. 17.80. West Barnstable, 6. West Boylston, 4.16. Westfield, Miss Carrie Knowles, 5; Miss Lucy Gillette, 5; *for Sal., Gloucester A. and I. Sch., Cappahosic, Va.* West Newton, Second, 133.84. Whately, C., 47.50, bal. to const. MRS. MARY E. KINGSLEY and MRS. MARTHA E. CRAFTS, L.M's. Whitinsville, C., 1,016.84. Worcester, Mrs. E. J. Britain, *for Tougaloo U.*, 10; C. E. of Old South C., 10 (5 of which *for American Highlanders*); Miss L. H. Smith, *for Tougaloo U.*, 2. ——, "Friends," *for Horse for Cotton Valley, Ala.*, 20.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., $530.00.

Boston, Old South Aux., *for Schp.*, *Pleasant Hill, Tenn.*, 75. Salem, Y. W. M. Circle of Tabernacle C., *for Schp., Santee, Neb.*, 25. W. H. M. A., *for Salaries* 410, *for Chinese*, 20.

ESTATES.—Boston, Estate of Elizabeth C. Parkhurst, 15 (Reserve Legacy, 10), 5. Chicopee, Estate of Sarah J. Sherman, by Luther White, Adm'r, 100 (Reserve Legacy, 66.66), 33.34. Enfield, Estate of J. B. Woods, by Robert M. Woods, Trustee, 80 (Reserve Legacy, 53.34), 26.66. Greenfield, Estate of Roswell W. Cook, 103 (Reserve Legacy, 68.66), 34.34. Northampton, Estate of Numan Clark, 20 (Reserve Legacy, 13.32), 6.68. Westboro, Estate of Mrs. Mary R. Houghton, by Frank W. Forbes, Exec., 1,000, less expenses, 62.70—937.30 (Reserve Legacy, 624.86), 312.44. Whitinsville, Estate of Wm. H. Whitin, by Edward Whitin, 150 (Reserve Legacy, 100), 50. Worcester, Estate of Albert Curtis, 4,000.

Total for Mass	$10,950.70
Less amount refunded Adams, First Church	17.32
	$10,933.38

RHODE ISLAND, $453.99.

Barrington, 6. Chepachet, 20. Kingston, 54. Pawtucket, New Darlington S., 20. Providence, Union C., 251.05; Union C., *for Type for "Tidings," Tillotson Coll.*, 15; Pilgrim C., 85.94; Jr. C. E. of Elmwood Temple, 2.

CONNECTICUT, $2,252.23—of which from Estates, $85.84.

Barkhamsted, 3.02. Berlin, Second, 40. Bloomfield, 5.06. Bridgeport, Black Rock C., 11.07; Olivet C., 8; West End C., 18. Bristol, First, 27.78. Burnside, "A Friend," 1. Canaan, W.M.S., *for Moorhead, Miss.*, 1.69. Chaplin, 11. Chester, C., 10; Mrs. Chas. E. Gaylord, of the Chester Cong. C., 1. Collinsville, 18. Columbia, C., 13.68; C. E., *for Teachers' Home, Cotton Valley, Ala.*, 8. Deep River, 14.44. Eastford, 9.20. East Hartford, First, 3.70. East Norwalk, Swedish Bethlehem C., 1. East Woodstock, C. E. Breckenridge, one year's subscription to "Dumb Animals" and pkg. papers, *for Beaufort, N. C.*; Chas. H. Killam, bbl. Apples and "Thanksgiving Barrel," *for Beaufort, N. C.*; "Friends," bbl. Goods, *for Beaufort, N. C.* Falls Village, 4.20. Granby, First, 20. Guilford, First, 35. Gurleyville, M. E. Church, *for Tougaloo U.*, 3.80. Haddam, 13. Hadlyme, 11.47. Hartford, First, 136.55; Farmington Ave. C., to const., MISS ANNIE W. RICHARDS, M. BRADFORD SCOTT and ARTHUR L. SHIPMAN, L.M's, 101.91; Farmington Ave., S., *for Rosebud Indian M.*, 25.86; Warburton Chapel S., 18.23; Mrs. Jessie Tracy, *for S. A., Grand View, Tenn.*, 3; Glenwood C., bbl. Goods, *for Grand View, Tenn.* Hebron, Miss C. F. Pendleton, *for Tougaloo U.*, 5. Hotchkissville, North C., 18.02. Killingworth, 5.78. Lyme, Grassy Hill C., 2.84. Mansfield, First, 3.10. Meriden, Center C., 50. Middlebury, 6.75. Middletown, First C., 15.70; S., 25.60. New Britain, South, 287.55; C. E. of South C., *for Orange Park, Fla.*, 60; D. M. Rogers, to const. D. MINER ROGERS, L.M., 30; South C., box and bbl. Goods, *for Orange Park, Fla.* New Canaan, C., 16; Miss Carrie Silliman, bbl. Goods, *for Orange Park, Fla.* New Haven, Center C., 187.98. Newington, 86.16. New London, Mrs. M. S. Harris, *for S. A., Fisk U.*, 100. Newtown, 8. Noank, M. H. Giddings, 5. North Greenwich, 35.88. North Haven, 13.17. North Woodstock, Miss Esther E. Bishop, *for S. A., Washburn Sem.. Beaufort, N. C.*, 10. Old Saybrook, 6.93. Plantsville, 16.82. Plymouth, 7.40. Putnam, L.M.S. and S., *for S. A., Grand View, Tenn.*, 10. Saugatuck, T. B. Hill, *for Porto Rico*, 20. South Canaan, 8.30. South Norwalk, First, 57.14. South Windsor, First, 27.93. Stamford, First, C. E., *for Alaska M.*, 10. Stratford, 14.89. Suffield, The Helping Ten Circle, *for Pleasant Hill, Tenn.*, 5. Talcottville, 79.65. Thomaston, First, 10.23. Thompsonville, Miss Leora R. Pease, 2; Mrs. Edward Killam, *for S. A., Washburn Sem., Beaufort, N. C.*, 1. Vernon Centre, C., 10. Waterbury, Mrs. Mary L. Mitchell, *for Nat, Ala.*, 50; W.B.S. of Second C., *for Thomasville, Ga.*, 25; Second S., Prim. Dept., 10; Mrs. S. W. Hibbard, one doz. Silver Spoons and one set Carver Rests, *for Moorhead, Miss.* Wauregan, L.B.S., bbl. Goods, *for Grand View, Tenn.* Westbrook, C., 8.68; W.M.S., bbl. Goods, *for Nat, Ala.* West Ashford, Mr. and Mrs. G. B. Knowlton, *for Tougaloo U.*, 2. Westchester, 10.19. West Hartford, C. E., *for Porto Rico.*, 10. West Haven, First S., 10 (5 of which *for Indian M.*); First C., 4. West Woodstock, Geo. C. Phillips, bbl. Apples, Freight Paid, *for Washburn Sem., Beaufort, N. C.* Willimantic, L.M.S., 23.70; Mrs. E. S. Wilkins, 21.20; Miss E. P. Woodward, 10, *for Tougaloo U.*; Y. P. A. of First C., *for Tougaloo U.*, 12.30. Woodbridge, 5.72. Woodstock, L.M.S., *for S. A., Grand View, Tenn.*, 10; First C., 6; S., 5.10. Yantic, W. H. M. S., *for S. A., Thomasville; Ga.*, 12.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, by Mrs. Ward W. Jacobs, Treasurer, $171.93.

Bridgeport, South, L.B.S., *for Thomasville, Ga.*, 40. Danbury, Second, L.H.M.S., *for S. A., Williamsburg Acad., Ky.*, 4.50; Second, Sr. C. E., *for S. A., Williamsburg Acad., Ky.*, 6. Greenwich, Second S., Special Gift, *for Grand View, Tenn.*, 33.43. North Haven, L. B. S., *for Chinese Women*, 25. Pomfret Centre, W.H.M.S., *for Fort Berthold, N. D.*, 5. Stonington, First, Agreement Hill, H.M.S., *for S. A., Gregory Inst., Wilmington, N. C.*, 8. Wallingford, L.B.S., *for Fort Berthold, N. D.*, 50.

ESTATES.—Kent, Estate of Mrs. Flora A. Edwards, by W. H. Smith and Julia C. Ingersoll, Execs., 250 (Reserve Legacy, 166.66), 83.34. Winsted, Estate of S. Catlin, 7.50 (Reserve Legacy, 5), 2.50.

Total for Conn.....$2,332.23
Less amount refunded Winsted, Second Church..... 80.00

$2,252.23

NEW YORK, $3,541.67—of which from Estate, $1,600.00.

Angola, Miss A. H. Ames, *for Grand View, Tenn.*, 10. Barryville, First, 1. Blooming Grove, S., 5; M. C. Sears, *for Porto Rico*, 5. Brooklyn, Plymouth, 204.28; Lewis Ave. C. 118.50 (30 of which to const. JULIA L. DEWEY, L.M.); Central S., *for Girls' Ind'l Sch., Moorhead, Miss.*, 50; Bushwick Ave. C., 25. Buffalo, First, 85.85. Canandaigua, C., 43 (18 of which *for Indian M.*); First S., *for Blowing Rock, N. C.*, 18.30; L.M.S., box and bbl. Fruit, *for King's Mountain, N. C.* Clifton Springs, "Friends," bbl. Goods, *for King's Mountain, N. C.* Coventryville, 9. Fair Haven, Rev. Wm. H. Kelly, *for Joppa, Ala.*, 2. Geneva, "Friend," *for Fisk U.*, 25. Greene, W.H.M.S., bbl. Goods, *for Moorhead, Miss.* Hensonville, Nelson Hitchcock, 5. Holland Patent, Welsh, 6.25. Irvington, Mrs. Lucien C. Warner, *for Nat, Ala.*, 25. Le Roy Miss Delia A. Phillips, 5. New York, Broadway Tabernacle, 943.51 (30 of which to const. SILAS H. PAINE, L.M.); "Friend," *for Music Dept., Fisk U.*, 50; Forest Ave. C., 5; Chas. P. Peirce, 3.50; Co-operative Club, bbl. Goods, *for Grand View, Tenn.*; Wheeler and Wilson Sewing Machine Co., One Sewing Machine, *for Pleasant Hill, Tenn.* North Spencer, Mrs. L. J. Boseley, bbl. Apples, *for Lexington, Ky.* Norwood, L. M. S., box Bedding, *for King's Mountain, N. C.* Peeksville, Miss A. W. Baker, bbl. Goods, Freight Paid to *Beaufort, N. C.* Poughkeepsie, Ladies of Cong. C., box Goods, *for Moorhead, Miss.* Riverhead, W.M.S., bbl. Goods, *for Beaufort, N. C.* Rochester, South, 17.87. Sayville, S., 13.22. Sherburne, 21.27. Spencerport, Mrs. S. L. Bush, 1. Syracuse, Good Will C., 17.31; S., 3.55; Plymouth, Bible School, 16.96. Utica, Mrs. Sarah H. Mudge, 5. Warsaw, C. E., *for S. A., Grand View, Tenn.*, 15; Intermediate Dept., S., *for S. A., Grand View, Tenn.*, 15, and box Goods, *for Grand View, Tenn.* Westmoreland, First, 3.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., $167.30.

Brooklyn, Lewis Ave., L.H.M.S., 10; C. of the Pilgrims, W.H.M.S., 5; Puritan C., L. W. A., 5, *for Cooking Utensils, Moorhead, Miss.* Buffalo, Home Miss'y Dept., *for Talladega, Coll.*, 15. Deer River, C. E. S., *for Porto Rico*, 4.50. Homer, Aux., 11 (5 of which *for Porto*

Rico). Riverhead, Sound Ave. C. *for Teachers' Home, Cotton Valley, Ala.*, 28.80. Sherburne, Mission Band, *for American Highlanders*, 5. Syracuse, Goodwill, W. C. W. Soc., *for S. A., Fisk U.*, 50. Walton, H.M.S., 20. Watertown, Jr. C. E., *for Grand View, Tenn.*, 10. Wellsville, Miss'y Prayer Meeting, 3.

ESTATE.—Brooklyn, Estate of Henry L. Pratt, by E. P. Stoughton and Francis Jordan, Execs., 4,800 (Reserve Legacy, 3,200), 1,600.

NEW JERSEY, $513.02.

East Orange, Mrs. Alfred Boote, Mrs. Shepard and Miss Shepard, *for Storrs Sch., Atlanta, Ga.*, 25; G. A. Byrnes, *for S. A., Ballard Nor. Sch., Macon, Ga.*, 5.52; C. E. in First C., *for S. A., Ballard Sch., Macon, Ga.*, 4. Glen Ridge, 103. Haddonfield, Chas. and Beulah M. Rhoads, *for Dining Room and Kitchen B'ld'g, Gloucester A. and I. School, Cappahosic, Va.*, 12. Haworth, First, 10. Montclair, "A Friend," *for S. A., Thomasville, Ga.*, 4. Newark, C.E. of First C., *for American Highlanders*, 10. Plainfield, C., 5c; C. E., bbl. Goods, *for Blowing Rock, N. C.*; L. M. S., bbl. Goods, *for Marshallville, Ga.* Upper Montclair, Christian Union S., *for McIntosh, Ga.*, 25. Westfield, 259.50.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. L. Merrifield, Treas., $5.00.

Newark, First, W.H.M.S., *for Grand View, Tenn.*, 5.

PENNSYLVANIA, $648.87.

Corey, C., bbl. Goods, and *for Freight to McIntosh, Ga.*, 1.66. Ebensburg, First, 12. Harford, S., 3.32. Philadelphia, Central, 323.89; Kensington C., 3. Pittsburg, "Cash," 200. Scranton, "Friend," *for Fisk U.*, 100; Puritan C., 5.

OHIO, $396.23.

Akron, West C., 41; S., 10. Aurora, C., 5; Ladies' Aid and C. E., large box Goods *for Joppa, Ala.*, and one German Student's Lamp, *for use of Principal at Joppa, Ala.* Berea, 16. Brownhelm, 4. Cincinnati, Welsh C., 10; Columbia C., 9.01. Claridon, 14.81. Cleveland, First, 20; Ladies' Miss'y and Aid Soc., and Young Ladies' League of Park C., *for S. A., Grand View, Tenn.*, 10; Bethlehem C. and S., 25.90; Woman's Assoc. of Lake View C., 8; Franklin Av. C., 15; Euclid Av., 6.97; Hough Av., 1.97. Columbus, Plymouth C. E., *for S. A., Grand View, Tenn.*, 6. Cuyahoga Falls, First S., 9.50. Greenwich, 4.86. Hudson, 11. Huntsburg, K. E. Soc., 5.02. Lorain, 20.91. Mount Vernon, First, 14.95. Oberlin, First, 20; Mrs. L. G. B. Hills, *for S. A., Skyland Inst., Blowing Rock, N. C.*, 15; Ladies' Aid of First C., bbl. Goods, *for Joppa, Ala.* Pittsfield, C., 6 (3 of which *for Grand River, S. D.*, and 3 *for American Highlanders*). Rootstown, 19.98. Saybrook, Mission Band, 2.10. South Newbury, Mrs. H. P. Green, bbl. Goods, *for McIntosh, Ga.* Twinsburg, 7. Vermilion, 3.50. Wakeman, Second, 5.50. Wellington, Edward West, 10. Windham, First, 7 25. West Unity, Silas Jones, two bbls. Potatoes, *for Brewer Normal Sch., Charleston, S. C.*

WOMAN'S HOME MISSIONARY UNION OF OHIO, by Mrs. G. B. Brown, Treas., $30.00.

Columbus, Eastwood W. M. S., *for Grand View, Tenn.*, 5. Cuyahoga Falls, W. M. S., 1. Huntington, W. Va., 15. Sandusky, Primary S., *for Pleasant Hill, Tenn.*, 1. Toledo, Central, *for Santee, Neb.*, 7; Second S., *for Pleasant Hill, Tenn.*, 1.

INDIANA, $25.77.

Kokoma, 15. Michigan City, First, 10.77.

ILLINOIS, $933.72—of which from Estate, $166.66.

Chicago, Union Park C., 94.65; Plymouth C., 30.32, to const. REV. JOSEPH A. MILBURN L.M.; North Shore C., 30; Leavitt St. C., 19.24; First, 15.85; Auburn Park, 6.20; Millard Av. C. E., 5. Crystal Lake, C. E., 2.50. Galesburg, Knox College, 10. Geneseo, L. B. S., 10; Mrs. A. E. Steele, 5, *for McIntosh, Ga.* Geneva, Girls in State Home, *for Horse for Cotton Valley, Ala.*, 10. Gridley, C., 7.50; C.E., 2.50. Harvey, C.E., *for Tougaloo U.*, 10. Highland Park, Robert W. Patton, 25.00. Hinsdale, 18.20. Jacksonville, Miss Ruby Neville, *for Girls' Ind'l Sch., Moorhead, Miss.*, 10. Lee Center, 5. Mendon, 20.70. Millburn, C., *for Freight on Goods to Blowing Rock, N. C.*, 3. Moline, "Farther Lights," *for S. A., Skyland Inst., Blowing Rock, N. C.*, 12.50; W. M. S., *for Horse for Cotton Valley, Ala.*, 5; Second, 4.21. Oak Park, L.B.S., *for Blowing Rock, N. C.*, 5.50; Second C., ad'l, 2.50. Payson, J. K. Scarborough, 100. Paxton, 60. Peoria, First, 62.39. Plymouth. Ladies' Aux., box Goods, *for Grand View, Tenn.* Rockford, First C. E., 5; Second, *for Freight on Goods to Blowing Rock, N. C.*, 3.59. Summer Hill, 2. Sycamore, Mr. and Mrs. Henry Wood, *for S. A., Fisk U.*, 5. Tonica, 5.29. Wheaton College C., 22.52; L.M.S., bbl. Goods, *for Greenwood, S.C.* Winnebago, Rev. and Mrs. W. H. Ross, 2. Woodstock, Earl Young, *for S. A., Marion, Ala.*, 10.50; Laura B. Orr, *for S. A., Marion, Ala.*, 5. Wyoming, 23.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., $90.40.

Big Woods, M. B., *for Moorhead, Miss.*, 4. Chicago, New England W. M. S., 14.60; Grace W.M.S., 5; Covenant C.E., 5; Douglass Park W.S., 1; Warren Av. W.S., 5. Harvey, W.M.S., 50 cts. Oak Park, First W.M.S., 25.50 (20 of which *for Skyland Inst., Blowing Rock, N.C.*). Port Byron, W.M.S., 7.80. Streator, W.M.S., 2. Thawville, W.M.S., 5. Waukegan, W.M.S., 5. Undesignated, 10.

ESTATE.—Chicago, Estate of John M. Williams, by Lucian M. Williams, Exec'r, 500 (Reserve Legacy, 333.34), 166.66.

MICHIGAN, $359.87.

Clinton, 10. Detroit, Woodward Av., 28.25; First, 26.12. Grand Rapids, W. M. S. of Park C., 50; Miss Bertha M. Cornelius, 1. Hopkins Station, 12. Lake Linden, 5. Lansing, Plymouth, 44 67. Olivet, First, 14.25. Otsego, First, 1. Paw Paw, Geo. L. Tuttle, bbl. Apples, *for Brewer Normal Sch., Greenwood, S. C.* Portland, L.M.S., bbl. Goods, *for Greenwood, S. C.* Three Oaks, 48.50. Union City, First, bbl. Goods, Freight paid to *Beaufort, N. C.*; "Friends," bbl. Goods, *for Beaufort, N. C.*

——, "Michigan," 40.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, by Mrs. E. F. Grabill, Treas., $79.08.

Ann Arbor, W. H. M. S., *for Athens, Ala.*, 13.40. Cadillac, W. H. M. S., *for S. A., Athens, Ala.*, 10, and *for S. A., at Elbowoods, N. D.*, 5. Detroit, First W. A., *for S. A., Trinity School, Athens, Ala.*, 25. Grand Rapids, Park W. S., *for Athens, Ala.*, 11; Smith Mem. W.M.S., *for Santee, Neb.*, 5.50. Hudson, W.M.S., *for S. A., Pleasant Hill, Tenn.*, 1.76. Ovid, W. G. M. S., *for S. A., Pleasant Hill, Tenn.*, 2.42. Portland, W.M.S., *for S.A., Moorhead, Miss.*, 5.

IOWA, $609.15—of which from Estate, $166.68.

Atlantic, Pear Grove Miss'y Society, case Goods, *for McIntosh, Ga.* Belle Plaine, First, 10. Cedar Falls, First 48.36. Council Bluffs, First, 13. Decorah, C. E., *for Beach Inst., Savannah, Ga.*, 10.26; Mrs. Ada Tracy, *for Salary Beach Inst., Savannah, Ga.*, 1. Dubuque, Mrs. S. J. Williams, 10. Dunlap, 7.20. Emmetsburg, L.M.S., 10. Lincoln, 1 80. McGregor, Mrs. J. N. Gilchrist, 28; C. E., 10; Mrs. J. H. Ellsworth, 5, *for Salary, Beach Inst., Savannah, Ga.* Maquoketa, C., 5. Marshalltown, Ladies' Aux., three bbls. Goods, *for Grand View, Tenn.* Mason City, "Friends" in S., *for Salary, Beach Inst., Savannah, Ga.*, 10. Monticello, 15.30. Montour, C., 50 to const. REV. A. R. DODD L.M. Muscatine, First, 18.15. Newton, Wittemberg C., 3.35. Osage, Mrs. Tupper, *for Salary, Beach Inst., Savannah, Ga.*, 1. Rockwell, C., 9.50; C. E., 5.50. Strawberry Point, First, 4.05. Waterloo, "Friends" in Cong. C., *for Salary, Beach Inst., Savannah, Ga.*, 75; Mrs. D. H. Manning, *for Mobile, Ala.*, 5.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fannie M. Bailey, Treas., $86.00.

Almoral, W.M.S., *for Beach Inst., Savannah, Ga.*, 5. Avoca, W. M. S., 2.50. Central City, W.M.S., 2.50. Charles City, W.M.S., 7.50. Des Moines, W. M. S., 11.75. Garner, W. M. S., 10. McGregor, W.M.S., 6. Shenandoah, W.M.S., 10.75. Webster City, W.M.S., 30 to const. MRS. FRANCES F. KIMBALL L. M.

ESTATE.—Dubuque, Est. of Dr. Benjamin McCluer. by D. E. Lyon, Exec., 500 (Reserve Legacy, 333.32), 166.68.

MINNESOTA, $514.62.

Big Lake, W. M. S. of Union C., *for American Highlanders*, 5. Cannon Falls, 6.90. Detroit, 2.61. Duluth, Pilgrim, 66.13. Elk River, Union C., 11.53. Faribault, Ladies' Soc. two bbls. Goods, *for Grand View, Tenn.* Litchfield, "Friends," *for Meridian, Miss.*, 6. Mazeppa, "Friends," 5; W. M. Agard, 4; W.M.S., two bbls. Goods, *for Marion, Ala.* Medford, 10. Minneapolis, Plymouth, 31.98; Lowry Hill, 10.97; "Friends," *for Fisk U.*, 15; Miss R. Holdridge, *for King's Mt., N. C.*, 10; W. H. Norris, 10; "Rodelmer," *for Porto Rico*, 1.50. Northfield, 84.07; Jr.C.E. of First C., *for S.A., Fisk U.*, 15. Owatonna, First, 9.42. St. Paul, Olivet C., 44.43; Plymouth, 6.17. Winona, 15.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, by Mrs. A. W. Norton, Treas., $143.91.

Ada, S. S., 3.42. Austin, 3.25. Duluth, Pilgrim, *for Fort Berthold, N. D.*, 5. Lake City, C. E., 10. Minneapolis, Park Av., 5.76; Como Av., 10; Plymouth, 29.98; First, 4; Lyndale, C.E., 12.50; Robbinsdale, 4. Montevideo, *for Skyland Inst., Blowing Rock, N. C.*, 7.50. Sauk Center, 5. St. Paul, Plymouth, *for Moorhead, Miss.*, 15; Merriam Park, Olivet, 10; Bethany C. E., 2.50; St. Anthony Park, 5; South Park, 10. Winona, Second, 1.

WISCONSIN, $327.28.

Baraboo, 9.66. Beloit, First C., ad'l, 65 cts.; S., 5. Evansville, 9. Fond-du-lac, C., 46.61; Mrs. Bryan and Mrs. Tyler, *for S.A., Fisk U.*, 10. Green Bay, Union C., 25. Hartland, Miss Louise Campbell, *for S. A., Brewer Normal Sch., Greenwood, S.C.*, 2. Hayward, 13.91. La Crosse, C., *for Salary, Beach Inst., Savannah, Ga.*, 10; Miss Bertha S. Riek, *for Beach Inst., Savannah, Ga.*, 10. Mazomanie, 6.58. Menomonie, C., 11.62; Mrs. V. A. Knapp, 50. Milwaukee, "Friends," *for Fisk U.*, 40. Ripon, Cong. C. Aid and W.M.S., *for Freight on Goods to Fisk U.*, 1.30. West Rosendale, 8. Wauwatosa, First, 61.85. Whitewater, D. S. Conk, two boxes and two bbls. Goods, *for Lexington, Ky.*

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. Jefferson Gregg, Treas., $6.10.

W. H. M. U., 6.10.

MISSOURI, $213.36.

Old Orchard, 3.30. St. Joseph, 22.59. St. Louis, "Friend," *for Fisk U*, 100; Pilgrim, 49.15; Bethlehem C., 1. Webster Groves, First, 37.32.

KANSAS, $10.26.

Burrell, Miss'y Soc., *for Meridian, Miss.*, 5. Wakefield, C., *for Porto Rico*, 5.26.

NEBRASKA, $112.44.

Arborville, 1.95. Ashland, 4.35. Blair, 7.05. Fairmont, First, 24.60. Franklin, 7.13. Crete, 23.75. Irvington, 3. Kramer, German C., 6.60. Neligh, S., 5. Omaha, First, 29.

NORTH DAKOTA, $11.50.

Dwight, 4.50. Kulm, German C., 7.

SOUTH DAKOTA, $33.20.

Springfield, 6.20. Tyndall, German C., 2.

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, by Mrs. A. Loomis, Treas., $25.00.

W.H.M.U., 25 (15 of which *for S. A., Santee, Neb.*, 7.50 *for Porto Rico*, and 2.50 *for Alaska*).

WYOMING, $1.00.

Rock Springs, First, 1.

UTAH, $16.00.

Salt Lake City, Wm. H. Tibbals. *for Lares, Porto Rico*, 10. Salt Lake City, C. E., *for McIntosh, Ga.*, 6.

COLORADO, $33.96.

Boulder, First, 15.75. Denver, Plymouth S., 12.18; Mrs. B. W. Allen, 1. Highlandlake, Mrs. Martha L. Mead, 20 cts.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, by Miss Isabel M. Strong, Treas., $4.83.

Highlandlake, W.M.S., 4.83.

CALIFORNIA, $265.27.

East Los Angeles, 6.45. Fruitvale, Cong'l Chapel, 10. Pasadena, Elizabeth Daniels, *for Beach Inst., Savannah, Ga.*, 10. Redlands, First, 31.37. San Francisco, Receipts of the California Chinese Mission (see items below), 185.65. Saratoga, 18.60.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA, by Mrs. J. M. Haven, Treas., $3.20.

W.H.M.U., *for American Highlanders*, 3.20.

OREGON, $5.15.

WOMAN'S HOME MISSIONARY UNION OF OREGON, by Mrs C. F. Clapp, Treas., $5.15:

Hubbard, C. E., *for American Highlanders*, 4. W. H. M. U. of Oregon, *for Pleasant Hill, Tenn.*, 1.15.

WASHINGTON, $62.33.

Columbia, 2. Ferndale, 6.50. Pleasant Valley, 2. Twana, Rev. M. Eells, D.D. 83 cents.

Walla Walla, First, 25. Wendell, Mrs. M. M. Hillman, 1.

WOMAN'S HOME MISSIONARY UNION OF WASHINGTON, by Mrs. E. B. Burwell, Treas., $25.00.

W. H. M. U., 25.

DISTRICT OF COLUMBIA, $30.41.

Washington, First, 21.41; Fifth, 5; Plymouth, 4.

KENTUCKY, $34.61.

Berea, Church of Christ, 9.36. Corbin, 4. Lexington, "Friends," *for Chandler School, Lexington, Ky.*, 21.25.

NORTH CAROLINA, $14.97.

Broadway, 50 cts. Enfield, Chapel Collection, *for Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*, 12.47; Miss Julia A. Sadgwar, four vols. of "A History of Our Own Times," *for Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*, New Hill, Rev. Thomas Morrison, 2.

TENNESSEE, $4.00.

Crossville, C., 1.50; "Fellow Worker," *for Porto Rico*, 1.50; Rev. George H. Post, *for Pleasant Hill, Tenn.*, 1.

GEORGIA, $30.44.

Cypress Slash, C., *for Porto Rico*, 2. Demorest, Union C., 6.59. McIntosh, 3.93.

WOMAN'S HOME MISSIONARY UNION OF GA. by Mrs. E. L. Johnson, Treas., $17.92.

Atlanta, 7 (3 of which *for Lares, Porto Rico*). Athens, *for Lares, Porto Rico*, 7.82. McIntosh, 1.10. Thomasville, *for Lares, Porto Rico*, 2.

MISSISSIPPI, $12.00.

Moorhead, Miss F. A. Gardner, *for Girls' Ind'l Sch., Moorhead, Miss.*, 12.

LOUISIANA, $15.97.

Hammond, C., 7.47; S., 3.50. New Orleans, E. H. Phillips, *for Cooking Sch., Straight U.*, 5.

FLORIDA, $5.00.

WOMAN'S HOME MISSIONARY UNION OF FLA., by Mrs. E. W. Butler, Treas., $5.00.

Winter Park, Miss'y Soc., 5.

TEXAS, $22.75.

Austin, Mrs. Frances H. Evans, 10; L. R. Watson and others, *for Type for "Tidings," Tillotson Coll.*, 5. El Paso, Wm. C. Parish, *for Type for "Tidings," Tillotson Coll.*, 4.75. Helena, Rev. M. Thompson, 3.

TUITION, $5,393.08.

Cappahosic, Va., 67.12. Lexington, Ky., 364.38. Beaufort, N. C., 44.75. Blowing Rock, N. C., 28.82. Enfield, N. C., 54. Hillsboro, N.C., 28.10. King's Mountain, N.C., 25. Saluda, N.C., 41.12. Charleston, S. C., 321.62. Greenwood, S. C., 135.35. Grand View, Tenn., 60.25. Knoxville, Tenn., 56.60. Memphis, Tenn., 582.00. Nashville, Tenn., 716.82. Pleasant Hill, Tenn., 117.85. Albany, Ga., 83.20. Atlanta, Ga., 200.65. Andersonville, Ga., 7. Macon, Ga., 419.02. McIntosh, Ga., 90.62. Marshallville, Ga., 50. Savannah, Ga., 355.75. Thomasville, Ga., 99.61. Athens, Ala., 40.05. Cotton Valley, Ala., 11.95. Joppa, Ala., 48.29. Marion, Ala., 103.55. Mobile, Ala., 179.85. New Orleans, La., 675.21. Meridian, Miss., 86. Moorhead, Miss., 57.60. Orange Park, Fla., 89. Austin, Tex., 88.95. Lares, Porto Rico, 17. Santurce, Porto Rico, 46.

SUMMARY FOR DECEMBER, 1902.

Donations	$17,228.37
Estates	7,908.31
	$25,136.68
Tuition	5,393.08
Total	$30,529.76

SUMMARY.

From Oct. 1st to Dec. 31st, 1902.

Donations	$42,184.51
Estates	17,481.07
	$59,665.58
Tuition	11,488.24
	$71,153.82

FOR THE AMERICAN MISSIONARY.

Subscriptions for December	$49.63
Previously acknowledged	27.25
	$76.88

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, Second Supplementary Account for August, 1902, Wm. Johnstone, Treas., $185.65.

FROM LOCAL MISSIONS, $51.60.

Fresno, Ann'y Pledges, 10.50. Los Angeles, Cong. C., Ladies, 3.60; Mission Club, 2. Marysville, Ann'y Pledge, 1. Pasadena, Ann'y Pledge, 2. Riverside, Cong. Ch. C.E., 10. Sacramento, Ann'y Pledges, 4. San Bernardino, Ann'y Pledges, 4. San Francisco, Central, Ann'y Members, 10. Santa Barbara, Eli Kimberly, 2. Ventura, Idi Jup, 2.50.

FROM CHURCHES, $61.05.

San Jose, First C. Kingdom Extension Soc., 43.65. Oakland, Market St. Cong. C., 2.40. Redlands, Cong. C., 5. Rio Vista, Cong. C., 10.

W. H. M. U. OF SOUTHERN CAL., 63.00.

W.H.M.U., 13, and for Chinese Mothers and Children, 50.

FROM EASTERN FRIENDS, $10.00:

Worcester, Mass., Steadfast Friends, 10.

H. W. HUBBARD, Treasurer,
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American Missionary Association.

THE SOUTH.

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HIGHER INSTITUTIONS.—Fisk University, Nashville, TENN. Talladega College, ALA.; Tougaloo University, MISS.; Straight University, New Orleans, LA.; Tillotson College, Austin, TEX.; J. S. Green College, Demorest, GA.

Normal and Graded Schools.—VA.: Cappahosic. N. C.: Wilmington, Beaufort, All Healing, Enfield, McLeansville, Troy, Blowing Rock, Saluda, Whittier. S. C.: Charleston, Greenwood. GA.: Atlanta, Macon, Savannah, Thomasville, McIntosh, Athens, Marshallville, Albany, Cuthbert. FLA.: Orange Park, Martin. ALA.: Mobile, Marion, Athens, Cotton Valley, Kowaliga, Nat, Joppa. TENN.: Memphis, Knoxville, Jonesboro, Grand View, Pleasant Hill, Big Creek Gap. KY.: Lexington, Williamsburg, Evarts. ARK.: Helena. MISS.: Meridian, Moorhead, Mound Bayou.

Common Schools.—N. C.: Cedar Cliff, Candor, Dry Creek, Fly, High Point, Hillsboro, Little's Mills, Malee, Nalls, Pekin, Salem. GA.: Andersonville, Daisy, Glennville, Graymont, Hagan, Herndon, Marietta, Riggton, Rutland, Smiley, Swainsboro, Thrift, Tison, Wadley. FLA.: Pomona.

CHURCH WORK.

Number of Churches.—Alabama, 20; Arkansas, 1; District of Columbia, 4; Florida, 1; Georgia, 38; Kentucky, 23; Louisiana, 17; Mississippi, 3; North Carolina, 61; Oklahoma, 2; South Carolina, 10; Tennessee, 37: Texas, 11.

INDIAN MISSIONS.

Educational Work.—NEB.: Santee Normal. S. DAK.: Oahe Industrial. N. DAK.: Fort Berthold.

Stations and Out-Stations.—Santee Agency, 2; Cheyenne River Reservation, 7; Standing Rock, Fort Yates District, 5; Standing Rock, Grand River District, 6; Fort Berthold Agency, 3; Rosebud Reservation, 6; Arapahoe and Cheyenne; Skokomish; Crow Agency; Cape Prince of Wales, Alaska.

CHINESE MISSIONS.

California Chinese Missions.—Berkeley, Fresno, Fruitland, Los Angeles, Marysville, Oakland, Oroville, Pasadena, Petaluma, Riverside, Sacramento, San Bernardino, San Diego, San Francisco, Santa Barbara, Santa Cruz, Ventura.

PORTO RICO, W. I.

Educational Work.—Santurce, San Juan, 5 teachers; Lares, 5 teachers.

Church and Mission Work.—Fajardo and Out-Stations, Humacao, Juncos and Out-Stations, Lares and Out-Station.

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

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"I GIVE AND BEQUEATH the sum of———dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.